## The Manner in which a Jnyaani Sees the World

One morning, a lady visitor, ~~took~~ taking advantage of the fact that it was her last day in Bombay before she returned to Bangalore, asked Shri Maharaj's permission to ask a "silly" question.

Shri Maharaj - All thoughts, all desires - holy or unholy - come from the Self. They all depend upon the desire to be happy and therefore are based on the sense I AM. Their quality will depend on the psyche (Antah-Karana), on which of the three Gunas prevails: Tamas will produce perversions; Rajas will produce energy and passion; and Sattva will produce the harmony and the urge to make others happy. What is your silly question?

Visitor: All these days - which have, unfortunately, ~~unfortunately~~ flown away so very quickly, - whilst you were talking, and your words were coming out almost automatically and without any thought behind them, I have been wondering in what way you look at the objects which your eyes see, including the persons who are sitting before you. As today is my last day for the present, I thought I would venture to ask you the question.

Shri M. - What makes you think I see you as objects at all?! You assume that the point is what things are or are not. But that is not really the question. The question is how things are PERCEIVED by a Jnyaani, who sees as seeing should be done.

All objects ~~are~~ ARE the perceiving of them. Therefore, the perceiving of them is what the objects are.

When you see an object as an object, ~~there~~ there would be a subject other than the object. ~~When~~ As the Jnyaani ~~sees~~ perceives, there is neither subject nor object, neither seer nor seen, only

the ~~seeing~~ SEEING. In other words, the Jnyaani's perception is prior to any interpretation by any sensory faculties – or, even if ~~that~~ is the normal process of objectivisation has taken place, the Jnyaani, in his perspective, has ~~seen to~~ taken note of this objectivisation and seen the false as false. The Jnyaani, in his Pradnyaa vision, has perceived that the seer and the seen are both objects and that the functioning itself merely produces effects in the consciousness.

In short, the Jnyaani's seeing is whole-seeing without any objective quality – and that is freedom from bondage. That is what I mean when I say "I See but I DO NOT SEE!

And that is the silly answer to your silly question.